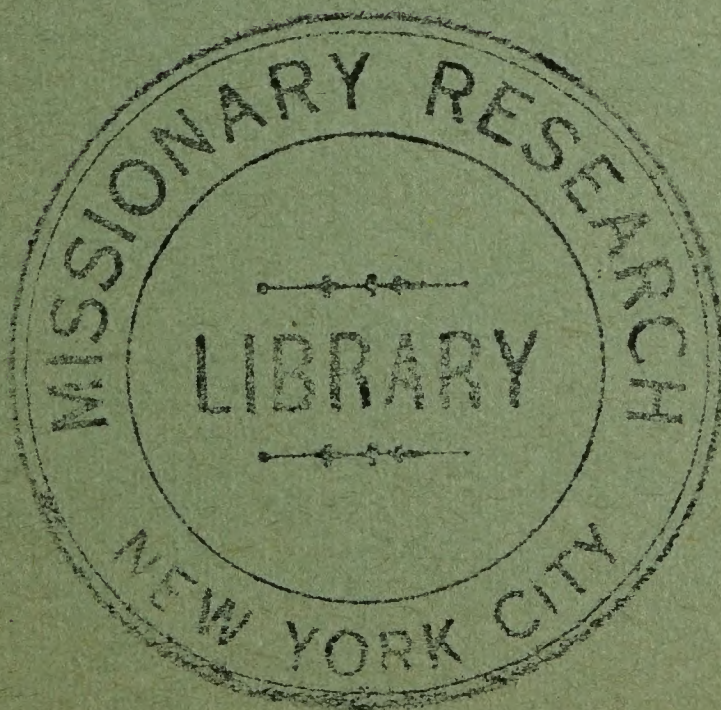


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An American Speaks to the Japanese

JOHN JAY SCHIEFFELIN



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JOHN JAY SCHIEFFELIN

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To
M. L. S.

FOREWORD

John Jay Schieffelin was the youngest man to go to the border with Squadron A in 1917. Eighteen months later he was flying a seaplane over the North Sea. His plane had a share in sinking a German submarine, officially, and in damaging another. Another year and a half and he was at Yale, and rowing on a winning crew. I remember well that lean form, the evening sun, and that final spurt that drove them out a length and open water beyond a more favored crew.

After the war he was in the marine insurance business. That was uneventful, except that he was thrown out of the famous 'Wacht-am-Rhein' meeting in Madison Square Garden together with three friends for shouting 'Remember the Lusitania' in the more pathetic parts of the addresses, an action which seems to have won him promotion rather than reprimand. He sang with the Blue Hill Troupe in their annual Gilbert and Sullivan, often in leading parts, for he has a fine voice and a contagious enthusiasm on the stage.

Only his friends knew that under his gaiety and keen joy of life there were some strong beliefs about the American way of life and a readiness for any sacrifice to maintain them. In 1941 he returned to the Navy as naturally as though there had been no intervening years. By 1942 he was commanding the training school at Quonset Point, Rhode Island, preparing administrative officers for Naval Aviation, and by all accounts giving them, in addition to their regular training, an indoctrination about the war which set the school apart for the interest and enthusiasm of its graduates. When the school job was past its peak, he took a reduction in rank in order to go to the Naval War College, a necessary step to duty with the Fleet. Then at last he went to the Pacific, as Flag Secretary to Admiral Hoover. He was too old to fly himself, and he wanted more than anything to be with those who were doing the flying.

After the Japanese surrender, having requested assignment to military government, he arrived in Kyoto with the Sixth Army in the Military Government section of General Krueger's staff at the most crucial time in the history of that ancient capital of Japan.

His reference material consisted of a pocket New Testament, the "Life and Writings of Abraham Lincoln", and "The Pocket Book of America", two volumes compiled by Philip Van Doren Stern. His message was the American story, which in a way we all take for granted. But it was very real to him in that distant land, and somehow he made it very real to the Japanese men and women and children who came to hear him. They came in increasing numbers and after he left some of the citizens of Kyoto who had heard him, published a book containing his talks, with the English and Japanese texts in parallel columns, in the brief phrases which had been rendered sentence by sentence through an interpreter.

These talks were written for the Japanese. They may also serve to remind those of us who stayed at home what it was our young men fought for.

F. O.

PREFACE

On September 28, 1945, the Headquarters units of the U. S. Sixth Army moved into Kyoto, Japan. After a few days astounding to the inhabitants because of the absence of outrages and oppression, various groups of citizens appeared at headquarters with requests such as "Will someone tell us what democracy is? We read about it in the newspapers but we do not know what it means. Please tell us about American institutions, education, and system of Government."

As a naval reserve officer attached to the Military Government section of General Walter Krueger's staff, I was aware that the Japanese people had been saturated by venomous propaganda about us. It seemed desirable to try to divert their thoughts into less hostile channels. The talks here recorded were delivered a number of times, so that the aggregate of the Japanese who heard them is in the thousands. The ideas expressed did not represent the official views of our Army or Navy. All the material, however, was approved by the Army Public Relations Officer before release. The phrasing was designed to facilitate translation, because I had to render it sentence by sentence through an interpreter.

My excellent interpreter was Mr. Masao Morikawa, Secretary of Doshisha University, who volunteered his services. A graduate of universities both in Japan and America, his lifetime passion had been to introduce democratic ideals in Japan. Moreover, our staff interpreters, who heard him many times, told me he translated faithfully into first rate Japanese.

I tried in these talks to tell something about what we Americans are and why we fought, in the hope that it would help the Japanese to work out a national life more in harmony with the ideals of another civilization.

John Jay Schieffelin,
Captain, United States Naval Reserve
On Terminal Leave.

LECTURE ONE

SOME DEMOCRATIC IDEAS

(From an article in the newspaper, *The Mainichi*, Osaka, Japan, October 28, 1945.)

Kyoto, Oct. 27.—Speaking under the title of “Some democratic ideas,” Commander J. J. Schieffelin, U.S.N., addressed a meeting of enthusiastic listeners at the Doshisha University today at 2 p. m. as a member of the Military Government section of the staff of General Walter Krueger, commander of the Sixth Army, and as a close student of American Government and principles.

It marked the first of the series of lectures to be delivered by the Sixth Army personnel under the auspices of the International Culture Society.

The lectures are being prepared for the purpose of promoting democratic education and will be given weekly at the Doshisha University by qualified American speakers.

The text of Commander Schieffelin follows:

This talk is entirely unofficial and in no way expresses the official opinion of our Army and Navy. It consists of my ideas as a plain citizen of the United States, as our people in the armed services are primarily citizens.

I wish to give you an impression of what is in the minds of us ordinary Americans in order to add to the material from which you develop your ideas in the new situation. If I thereby contribute, if ever so slightly, to the progress of peace, this talk will be a success.

The word "Democracy" derives from the Greek word "Democratia," "Demos" meaning "the people", plus "Kratein" to rule, or "Kratos" authority.

Its definition is: "Government by the people, government in which the supreme power is retained by the people". The United States government is a Representative Democracy; government officials, the police included, are considered servants of the people. The elected officials are guided by the views of the people they represent.

In order to understand American Democracy, we must begin by studying its foundation, our Declaration of Independence from Great Britain, signed on the fourth day of July, 1776, by the representatives of all our people.

Its main idea is expressed by these words: "We hold these truths to be self evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Let us discuss this sentence. People argue that it is absurd to state that men are created equal when everybody knows that scarcely any two men are created with equal ability or in equal circumstances.

The words "men are created equal" do not refer to ability or circumstances, but their meaning is explained by the clause which follows them: ". . . that they are endowed by their creator with certain inalienable rights."

This means that all men are entitled to the benefits of law. "All men are equal under the law" is the meaning of the words. The leader of industry and the laborer; the rich and the poor; the educated and the uneducated; all have equal rights and obligations under the law. What are these rights? They are defined in the Constitution of the United States.

I quote: "No person shall be deprived of life, liberty, or property without due process of law."

This means that arrest or detention by the police or anyone else, of any person, except for just cause as laid down by the law is prohibited.

These rights are protected by stringent laws. A person arrested must be taken before a magistrate, or given the right to communicate with his lawyer.

He may and frequently does resort to one of the citizens' most priceless remedies, the Writ of Habeas Corpus. When this is presented, the Judge, as a matter of course, orders the police to bring before him in open court the arrested person.

Then, in a preliminary public hearing, the public prosecutor must produce evidence showing that a crime has been committed and the probable guilt of the arrested person.

If the prosecutor cannot produce such evidence, the arrested person is released immediately. Even if probable cause is shown, the arrested person is entitled to be released on bail pending his trial, in all but certain crimes such as murder or rape.

The whole intent is to protect the citizen against injustice at the hands of the police. The police officers are a part of the government, the Executive branch. An entirely independent branch, the Judicial, acts as a check on usurpation of authority.

The "Writ of Habeas Corpus" is of ancient origin and is considered to be the very foundation of the protection of a citizen's right to life and liberty under justly administered law.

If there is enough evidence against a citizen, and he is held, he is entitled to and does in fact receive, a speedy and public trial before an impartial jury (twelve citizens, voters) selected from the state and district wherein the crime shall have been committed.

Private property also is protected by strict laws providing for fair compensation to be paid the owner in case the property is needed by the government. The Constitution also guarantees freedom of religion. Any citizen may worship in accordance with his beliefs.

Freedom of the press is also guaranteed. Criticism of the government and those in power can be freely expressed and this is constantly being done on the radio, and through the newspapers.

This acts as a powerful guide to the actions of officials. They are constantly exposed to public opinion. However, the criticism must be based on truth or the critic may become liable for "damages".

The Constitution permits people peaceably to assemble. They can meet and discuss anything they like, except the overthrow of the government by violent means. And their meetings must be peaceable.

Our people are in the habit of meeting to discuss all sorts of political and community matters. They have a lot of fun doing this. They even hold open discussions of public matters over the radio.

The right to vote is enjoyed by all our citizens. In addition to those at home, the men and women in our armed forces all over the world were given the opportunity to vote in the last election, and most of them did vote.

The Constitution guarantees that neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

I hope you have noticed that our soldiers respect these rights of the common people of Japan. They respect people's homes and are friendly to the humble. But they are implacable enemies to the arrogant; to the tyrannical; and the unscrupulous usurpers of power.

The power of such people in the entire world is the subject of our deathless fury. They will be crushed for all time so far as we can do it. And it shall be done, because truth and right and justice are forces which must and shall succeed.

We have now discussed the principal rights in the American's creed. There are others too, but we have not time to discuss them today.

I conclude with the words which Thomas Jefferson, our third president, addressed to the American people.

"May that infinite power which rules the Destinies of the Universe lead our councils to what is best, and give them a favorable issue for your peace and prosperity."

LECTURE TWO

Headquarters Sixth Army
Military Government Section
APO 442

9 November 1945

FUNCTIONS OF THE UNITED STATES CONSTITUTION

Vice President Namba, Ladies and Gentlemen of the Kyoto Citizens' Society for International Cultural Cooperation:

This talk is entirely unofficial and in no way expresses the official views of our Army or Navy. It consists solely of my own ideas as a plain American. Two weeks ago we discussed some of the rights set forth in the Declaration of Independence. Today the subject is an outline of the government under which our people are able to enjoy those rights. This brief description of the main functions of the Constitution of the United States is presented, hoping that it will help you toward the solution of some of your problems.

Our Constitution was not easily achieved. We had to fight for it. We broke away from Great Britain because taxes and other regulations were forced upon us without our consent. In fact, we insisted that we would not be made subject to laws unless we were represented in the government which made the laws. This emphasized the need for a carefully drawn Constitution. Experience had demonstrated the necessity for protecting the rights of the individual, which stressed the need for all communities to be fully represented in the central government. The proof that provision had been made for these needs lies in the

fact that this Constitution, with some amendments, has proved satisfactory as a basis for governing 130,000,000 people now in the United States, many of whom have come from distant lands. Our Constitution establishes the legislative, executive, and judicial branches of government in a pattern designed to cause each to act as a curb or check upon the other two.

First, we shall take up the legislative branch. The law-making powers are vested in a Congress consisting of a Senate and a House of Representatives. There are forty-eight states, the one containing the largest population being New York, with thirteen and a half million people, while the smallest population is in Nevada, with only one hundred and ten thousand (1940 Census). At first, the people of the small states were worried for fear of domination by the larger states. But the plan for the two houses of Congress appealed to the people in all the states, large and small, as so fair that they forgot their fears and united in support of the document. This is the plan: Two men are elected to the Senate from each state regardless of population, making 96 Senators; while one man is elected to the House of Representatives by every group of 279,000 people or part thereof within a State, the number of representatives being 435. Thus New York and Nevada are equally represented in the Senate, by two men each; while these states send delegates to the House of Representatives according to their population, New York sending 45 and Nevada only one. So all the states have equal representation in the Senate or Upper House, while they are represented in proportion to their numbers in the House of Representatives, or Lower House.

All bills must be passed by majority votes in both houses before they can become law. Congress raises money by taxing the people and directs how the money shall be spent. Bills for raising revenue originate in the House of Representatives, but the Senate may propose or concur with amendments. Thus the direct representatives of the people control the government money. Every bill must be submitted to the President before it becomes law. If he does not favor the bill, he can disapprove

or “veto” it. If vetoed, the bill does not become law unless passed by a two-thirds vote in both houses. So the Executive acts as a check upon Congress; while Congress, in turn, has power to remove the executive from office if it finds him guilty of certain offenses. Congress makes the laws which extend over the entire country, but does not interfere with local laws made by the states. For example, Congress has no power over education. Each state conducts its own system of education.

The second branch of government is the Executive. What are the powers of our President, the Chief Executive? He must see that the country’s laws are enforced; he is Commander-in-Chief of the Army and Navy; he reports periodically to Congress regarding the condition of the country; and he must sign or veto all bills passed by Congress. Also, he can make treaties, appoint cabinet ministers, Supreme Court Justices, and other officers of the executive branch, these powers being subject to the advice and consent of the Senate. So the Senate holds an effective check upon his dealings with other countries, as well as the possibility of his trying to appoint unsuitable officials. The Constitution provides that he can be “impeached” by the House of Representatives, and tried before the Senate if accused of treason, bribery, or other high crimes or misdemeanors. If convicted, he can be removed from office, and any Civil Officer of the United States can be removed by a similar process. “Impeachment” furnishes a remedy in case any government officer proves corrupt or otherwise misbehaves.

How do we choose our President? Every four years the political parties in our country hold national conventions at which delegates from all the states gather to name their candidates for the presidency and vice-presidency. Naturally, they try to select men whose records in other important positions show that they are equipped to undertake the duties of the highest office. Each party also states its position on current questions, this statement being called the “Party Platform”. On election day every voter

in the country has the right to vote for the candidates who represent the party and ideas he prefers. Election day is in November and the candidates who are elected take office the following January.

The third branch, the Judiciary, is established by the words: "The judicial power . . . shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish". It has been said that the basic purpose of any system of government is to insure justice for every citizen. For this, a strong and independent judiciary is essential. In America, the office of a judge is one of power and importance. Judges are generally appointed for life on good behavior. They are paid adequate salaries, and are eligible to retire on pensions after a number of years' service. They have no need to curry favor with the rich or with other branches of the government. They can give impartial justice to the humblest citizen even against oppressive or illegal acts by the government itself. But, you may ask, how can you guard against a judge becoming corrupt or arbitrary? The answer is publicity. Every trial must be a public one in open court. Every judgment must be written and delivered in open court. A dissatisfied person has the right to appeal to a higher court for review of his case, and here too the record of the lower judge's action is closely studied. Consequently, the judge acts always in the glare of publicity, under scrutiny of the opposing lawyers, and a superior court. Acts of injustice or oppression are sure to be discovered, and the unworthy judge can be removed by "impeachment". The judges in the national judiciary branch preside in the "Federal" courts, before which are tried cases arising under the Constitution itself, and the laws which apply to the country as a whole. Congress makes the laws for the nation, whereas the courts, a separate branch entirely, interpret those laws and form part of the machinery for enforcing them. Thus the government is a structure of mutual responsibility, each branch having some degree of check over the other two. The design is intended to prevent any

individual or group from exercising uncontrolled power. Each state has its own constitution and legislature, with power over certain matters in which the national government cannot interfere. The national government, in turn, has functions which cannot be performed by the States.

Our government, thus constituted, has operated successfully for 156 years. The rights guaranteed by it have been enjoyed by our people regardless of their station in life, and no person or group has been able to infringe these rights to any great degree. And I feel as a common American that it is the recognition of those rights by our government that has encouraged many people to move their homes to the United States in recent years. The proof of their support of these principles of freedom is in the gallantry of so many who offered their lives to the cause of the United Nations in the struggle which has just ended.

LECTURE THREE

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

25 November 1945

AMERICAN WOMEN'S PART IN GOVERNMENT

Mr. Takayama, Ladies of the Kyoto Branch of the Japan Liberal Party:

This talk is entirely unofficial and in no way expresses the official views of our Army or Navy. It simply contains my ideas as an American.

For the past twenty-five years the women of the United States have had the right to vote. This right was gained through the devoted efforts of many high-minded women who dedicated their lives to the cause of Women's Suffrage ("Suffrage" means "the right to vote"). These women, with a nationwide organization, carried out determined political campaigns, making speeches, writing pamphlets and articles for the press, holding meetings and parades, until they persuaded the majority of our men that their cause was just. They claimed that women were citizens and taxpayers, just as men are, and that women were therefore entitled to similar rights to take part in the government, both local and national. Many American men objected, as do many Japanese men at present, claiming that a woman belongs at home and should have nothing to do with affairs such as government. This objection was overcome by the argument that many women are self-supporting, pay taxes, own property,

and are independent citizens. We, in America, believe such persons have a basic human right to share in their own government. "But, what about our wives?" say the objecting men. "They will spoil the government if they meddle in it. Women know nothing about such matters." In America the answer is that women do know something about such matters, and I imagine that many of you Japanese women know more about them than some of your men may be willing to admit.

In America, as in Japan, the home is the basic unit of the community. The welfare of every home is one of the greatest responsibilities of government. Which knows more about the everyday needs of the home, the man or the woman? I believe that the woman knows as much as the man about this. This knowledge of home problems is needed in any democratic government, and women are well equipped to bring such knowledge into the government. A moment ago I stated that in America women do know something about government. To support this statement, let me tell you something about the way American women live. With some trepidation, I shall even dare to try to outline what some American women do in the course of a day.

Let us select as an example, a wife in a middle class home located near a city. Her husband works in the city, earning enough to support her and their two children, who are at primary school age. What does she do on an average school day? Rising early, she listens to the morning news on the radio while preparing breakfast and glances at the newspaper (which has been delivered at the door). After serving the family a hot breakfast, she bids her husband goodbye as he starts for his place of work, and sends the children off to school. Next she washes the breakfast dishes, makes the beds, dusts off the furniture and cleans the floors with the vacuum cleaner, all of which takes not much more than an hour if she is clever. Having some time before lunch, she orders food from the market by telephone, and sets the lunch dishes on the stove or in the icebox. Then she goes out to do some shopping, or get a hair wave, take her husband's clothes to the cleaners, visit a neighbor, or to do any of a

thousand mysterious errands about which I wouldn't know. She returns in time to welcome some ladies as guests for lunch. She serves and eats lunch with them. They all help wash the dishes. During the afternoon they may go to an art exhibition, a lecture, a concert, the movies, play tennis or golf, attend a club meeting, a church sociable, or, if it is rainy, they may have a card game while listening to the radio,—there is a broad choice. Returning from the afternoon's activities in time to welcome the children home from school, she prepares supper and greets her husband arriving from his work. At the evening meal, the events of the day, the evening newspaper, and plans for spending the evening are likely topics of conversation. After supper she reads aloud to the children, sees that they prepare their school work for next day, and starts them to bed. Later, the children say their evening prayers, are kissed goodnight by father and mother, and tucked in bed. Then, if there is some one nearby to watch over the children, she and her husband may go out to meet some friends, or to a movie, a theater, or a dance. Or they may stay home to read books and magazines, entertain visitors, study, or listen to some especially good radio broadcast. They have many delightful ways of spending an evening, either at home or outside.

What does a self-supporting woman do with her day? Here are some of her activities. She rises early and cooks breakfast, listening to the morning news on the radio. (I never heard of a self-supporting girl who did not have a radio). On the way to work, in the bus, subway, trolley-car, or train, she reads the newspaper, or a magazine, or a book. After working all morning, she lunches at a cafeteria, or from her lunch box, discussing with friends the news of the day, the current movies and plays, characters with whom she is acquainted, and sometimes, political matters. After work in the afternoon, she returns home, cooking supper there or joining friends at a cafeteria or restaurant. The evening may be spent at night school, or church, or a lecture, the movies, the theater, the opera, a party, or she may have a date with a boy friend who takes her some place to dance, or,

if it is around election time, to a political rally. Thus she keeps in touch with current events both in her own locality, and in the nation.

The life of a farmer's wife follows the same general pattern as that of the city wife, except that she probably spends more time at home. Living in the country, she takes trips by automobile to neighboring towns (most farmers' wives drive their own automobile), for marketing, shopping, meetings, church activities, and such. Few farmers' wives work in the fields. Our men do that. When an American family travels, the man carries the heaviest baggage. He relieves his wife of the entire load if he can. A man who lets his wife do the carrying, while he himself carries nothing is an object of contempt to an American.

In addition to a telephone and electric lights, the average middle class home is equipped with an automobile; a central heating plant; a gas or electric stove; a gas or electric icebox; an electric iron and a vacuum cleaner. Some also have a laundry washing machine. These devices reduce the time needed for house-keeping if a woman is a good manager, allowing her time to read, attend church, listen to radio programs, go to social parties, cultural meetings, movies, art exhibitions, attend courses of instruction, take her children on visits and expeditions, accompany her husband to meetings, entertainments and gatherings of all kinds, play tennis, or golf, go skiing, in short to have a good deal of fun. This freedom to use time broadens her knowledge, giving her some understanding of community and government matters. The conversation at social gatherings is not only about family matters but includes questions relating to the community, such as schools, officials, and events both near home and abroad.

Women in America take an active interest in the questions of government which affect their homes and their children. Education, for instance; also, public health, welfare, and housing. More and more women are taking an active part in the United States Government. Several are in Congress, one has been gov-

ernor of a state, one was a cabinet minister; two have been ambassadors to foreign countries; there are many women judges, particularly in law-courts which deal with young people. We have many women doctors; women professors; principals of schools; authors; playwrights; artists; poetesses; sculptresses; musicians; trained nurses, of course; opera singers; actresses. Nearly all the stenographic and typewriting work in the United States is done by women. So, right now women are doing a vital share of the work of our country.

In America, *home* is the foundation of society, and the Christian ideal is for a man to marry a woman and to be loyal to her throughout his life, raising a family of children, and making them all as happy as he can. Most Americans feel this way about their homes, and live accordingly. The great majority of American homes are happy and true to this principle. We do have problems in this regard, and sometimes homes are broken by divorce, but the truth is that the American community as a whole considers the breaking up of a home a tragedy, which, indeed, it is. I speak for millions of American fighting men when I tell you that we consider our wives and children our dearest treasures and that our efforts whether at home or abroad are devoted to their happiness and welfare. An American wife deserves the adoration lavished upon her by her husband. She is his dearest friend and companion, not only physically, but mentally as well. She helps him in his daily problems, sympathizing in his disappointments and rejoicing at his successes. He respects her as an individual with a right to her own opinions. Husband and wife do not necessarily vote the same way. In many families, there are lively discussions of the issues, with husband voting one way and wife another. Moreover, voting is done privately, so that no one else can know for whom your vote is cast, if you want to keep the matter to yourself.

American couples attend social engagements together. There are family gatherings at Christmas, Easter and Thanksgiving Day, and at other times. On such occasions we pay particular honor to our parents and grandparents. We have dances, dinner parties, teas, cocktail parties, movie or theater parties; man and wife attending these functions together.

Organizations of women voters, women's political leagues and clubs are constantly active in demanding improvements in the local state, and national government. They have wide power and influence because they control votes. In a democracy, votes mean *power to get things done*. Therefore, no matter how prejudiced an official may be against women's rights, he soon learns that he must pay careful attention to the wishes expressed by women's organizations, or he may lose his job at the next election. If a candidate for President of the United States is not acceptable to the women of the United States, it is next to impossible for him to be elected. Whereas, a man who is acceptable to the women stands an excellent chance of election. That is the way it is in the United States. You ladies are faced with problems which must be overcome before you will be able to exert so strong an influence. But, with enough determination and good sense, you should eventually be able to do it. Freedom of speech, freedom of the press, and the right of free assembly, of which this meeting is an example, will serve to put you in closer touch with government problems.

You maintain that Japanese homes exemplify the qualities of cleanliness, friendliness, courtesy, peacefulness, and goodwill. Perhaps you ladies of Japan, who adorn your homes with such charming qualities, will be able eventually to inject some of these same qualities into your country's government. Such qualities, reflected in the government's policies, will mean progress toward a respected place in the family of nations, and ultimate prosperity and peace.

LECTURE FOUR

Headquarters Six Army

Military Government Section

APO 442 (Kyoto, Honshu)

30 November 1945

REACTION REGARDING BUSHIDO

Vice President Namba, Ladies and Gentlemen of the Kyoto Citizens' Society for International Cultural Cooperation:

This talk is entirely unofficial and does not represent the official views of our Army or Navy. It simply contains my ideas as an American.

The following discussion is based on a study of Dr. Nitobe's famous book "Bushido, the Soul of Japan". In so brief a period only a few features of it can be touched upon.

On the assumption that we can agree that present ideals in Japan are influenced by the tenets of Bushido, while American ideals are to some extent affected by the traditions of Chivalry, it is timely to try to strike a comparison between them. Both are of ancient origin, affected by the feudal system, which in Europe and Japan contains some points of similarity. However, Buddhist and Shinto doctrines are woven into Bushido, whereas medieval Chivalry developed while Christianity was the principal religion of Europe. Considering the fact that these systems developed under different religions and on continents so isolated from each other as to constitute two different worlds, it is remarkable how many points of similarity there are.

Take, for example, politeness. Dr. Nitobe says it should be the outward manifestation of a sympathetic regard for the feelings of others. This objective is the same in Chivalry as in Bushido. The difference, as I see it, is that in Japan politeness has developed along rather different lines from its counterpart in Western civilization. The eastern method of protecting the feelings of the other person seems exaggerated to us. For example, if we buy something and inquire later of a Japanese whether he thinks the price was fair, he will ask the price and then is likely to approve the purchase even though he may think we paid too much, his motive (we hope) being to avoid causing us pain. We would prefer frankness. Dr. Nitobe states, "Speech is very often with us, as the Frenchman defines it, the art of concealing thought". Such concealment may be considerate, on the surface, but it seems obvious that a sound understanding between our countries would be more possible if we felt we could depend upon the words of a Japanese to express his thought rather than to conceal it.

The art of ceremonial politeness is developed here far beyond anything I know of in the United States. The Tea Ceremony, with its ancient tradition, each detail being carefully worked out, is new to the experience of most of us. And it deserves a lot of respect and study. The tempo of western life allows little opportunity for the leisurely procedure, tranquil atmosphere, and scrupulous etiquette of the tea ceremony. It seems to me an attractive custom; something Americans should learn to appreciate. The measure of politeness to an American is not so much the form as it is the spirit. Polite formality, for example, seems to us the coldest type of greeting, when old friends meet. Such of the Japanese courtesy as comes from the heart is appreciated by us. But the situation, as well as the disparity between our customs, makes it difficult for us to judge how much of it does come from that source. True courtesy, however, no matter where or by whom, is one of the great factors

for the promotion of friendship, and I believe that Japanese efforts toward this objective are well worthwhile. If the Japanese can convince Americans that their exemplary politeness is sincere, they will lay the groundwork for an improved relationship.

Dr. Nitobe follows his chapter on politeness with one about Veracity and Sincerity, pointing out that those are qualities of Bushido. But he asserts that tradesmen, who were looked down upon by the Knights, or Bushi, did not feel bound to be truthful and sincere to the same extent as did the Bushi. The Bushi were the warrior class, and Japan during recent years has been dominated by the militarists. One might think that the militarists would be the natural inheritors of Bushido. Apparently, the Japanese public has never been informed regarding the events immediately preceding the attack on Pearl Harbor. Several intelligent, educated Japanese have expressed the utmost astonishment when I told them about it. Here are the facts. The Japanese Diplomats in Washington were carrying on diplomatic negotiations with our President and State Department in Washington at the time the attack was made. Japan did not declare war until after the attack. This, to our way of thinking, was dishonest. As an ordinary citizen, I can tell you I was boiling with indignation, as was every other citizen of the United States of whom I have any knowledge. Thoughtful Japanese will have to realize that only by a long experience demonstrating honesty and sincerity can the wound opened by that event be healed. The wound is still wide open. There are many honest and sincere people in Japan. You can readily see that the country can survive only if such people control the government. One of the foremost authorities on Bushido in Japan, informed me on Wednesday that in his opinion those responsible for the Pearl Harbor affair did not act in accordance with Bushido, and that, in fact present militarism in Japan has no Bushido.

Honour in Bushido as discussed by Dr. Nitobe is remarkably like its counterpart in Chivalry; forbearance also. His quotation from Saigo, in fact, embodies the essence of what we refer to as the "Golden Rule". Among Saigo's words are the

following: “. . . therefore with the love wherewith thou lovest thyself, love others”. Saigo’s words are almost a paraphrase of the words of what we call the “Golden Rule”; which are: “And as ye would that men should do to you, do ye also to them likewise”. Here is an instance where East and West have met and agreed on one of the great truths of morality. For the “Golden Rule” is the cornerstone of Christian doctrine.

In discussing Loyalty, Dr. Nitobe describes a quality similar to the corresponding idea in the code of Chivalry. However, the illustration he uses, while it does demonstrate loyalty of heroic mold, is shocking to an American. Nevertheless, the willingness to sacrifice life for another, or for a principle, is a noble attribute common both to Bushido and Chivalry. American loyalty is to a principle rather than a person. Our school children learn at an early age that Patrick Henry, one of the Colonial Patriots, said: “Give me liberty, or give me death”.

Do you suppose that the temporary occupation of foreign territories by the Japanese military has resembled this occupation of Japan by United States Troops, in any manner, shape, or form? I don’t. And I don’t believe you do, either. Why? One reason may be that our people were fighting for freedom, whereas your soldiers were fighting with other motives, as seems to be illustrated by what they did in the places occupied.

The chapter on the Education of a Samurai is revealing in that mathematics was omitted, and emotional fortitude rather than reasoning power was stressed. Decision was emphasized, without, however, developing the background of reason needed for a *sound* decision. Moreover, the iron self-control taught must have produced what would now be considered a psychopathic person, full of inhibitions. Perhaps this offers an explanation of the astonishing reasoning which led your military party to the decision to attack us.

The attribute of Self-control has its counterpart in Chivalry, but to a less rigorous degree. Some of the present manifestations of this habit are very baffling to us. The average American displays his emotions in his facial expression and is "outspoken". He says what he thinks. The set smile on a Japanese face, often shown by all the features except the eyes, gives us an instinctive feeling of distrust. There is probably no cure for this, as I am told the habit is advocated in Buddhist teaching. We can only hope that the situation will eventually improve, so that the eyes will smile too. The custom of smiling when actually suffering or stricken with grief, however, seems to us courageous and something to be praised. Americans admire those who meet misfortune bravely and do not seek sympathy by an outward show of distress.

The custom of hara-kiri in Bushido is not understood by most Americans. In our country a suicide is considered either as mentally ill, or as a coward retreating from responsibilities. Dr. Nitobe's stories of Sepukku illustrate immense physical fortitude and iron will—but the motives do not seem to justify the act. To many of us, the custom appears ridiculous, and horrible.

Now we come to the ever interesting topic of woman. There is a difference discernable between her status in Bushido and in Chivalry. The Western Knight fought for honor and to protect and gain favor with his lady. The Bushi fought for honor and to protect and gain favor with his Lord. Herein appears one of the roots of the difference between the status of women in Japan and the United States. The chivalrous theory is to idealize women and place them on a pedestal. There appears to be no such ideal in Bushido. Dr. Nitobe stresses the amazing self-sacrifice and self-effacing spirit of the Japanese women. To me, his remarks are not needed. The fact that Japanese women exemplify this spirit is obvious, even to people who have been here only a short time. The treatment of women as inferior beings does not make a hit with Americans anywhere. In fact, they resent it. In view of the fact that women's rights are now a problem, it would, perhaps, be appropriate for Japanese to

study the book of Joei Shikimoku, of the Kamakura era. This book recommends that respect should be paid to women; that men should be kind to them and take good care of them; that men should be sympathetic and do all possible to relieve them of their troubles. Such teachings of 700 years ago have a marked similarity to the chivalrous ideal. Nobunaga and Hideyoshi respected such principles—they protected the women, and acted in a manner we would consider chivalrous.

To conclude this discussion, based on what is no doubt a very imperfect understanding of Japanese customs and traditions, it seems apparent that the differences between Bushido and Chivalry may be somewhat superficial. The ideals of charity, self-sacrifice, loyalty, honour, and courage are similar. The ideal of politeness is the same, though expressed in a different manner. On the other hand, there do exist divergencies. Kipling's famous lines:

“For East is East and West is West
And never the twain shall meet”

would seem to have a lot of truth in them. However, he follows with the lines:

“Until the two stand presently
At God's great judgment seat.”

Cannot the late ordeal be considered as east and west meeting at that very place? No such meeting ever took place before, and let us pray that it never will again. If we cannot take advantage of the present opportunity by starting to bridge the gap between our ideas and ideals, the war has indeed been lost *by everybody*. We Americans must try to understand your ways of thinking, your motives, and your traditions; you must try to understand ours. Increased knowledge of each other's reactions will start us on the road toward a peaceful understanding. It is a long, difficult road. But the ideals contained both in Bushido and Chivalry can lead us along it.

LECTURE FIVE

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

15 December 1945

LINCOLN'S IDEAS AND JAPAN

Vice President Namba, Ladies and Gentlemen of the Kyoto Citizens' Society for International Cultural Cooperation:

This talk is entirely unofficial and does not represent the official views of our Army or Navy. It simply contains my ideas as an American.

Among the words spoken by Abraham Lincoln, considered by many the greatest American who ever lived, there are some which appear to have a bearing upon the present situation in Japan. It is my purpose to bring some of them to your attention. First, however, a short outline of how Lincoln came to be elected president at a time of crisis in our country's history would be appropriate.

In a one-room cabin in what was then pioneer country, in the state of Kentucky, he was born, on February 12, 1809. His father was a poor farmer scarcely able to write his own name. Young Abraham worked on his father's farm from the time he was strong enough to wield an axe, and became very skillful in the use of that instrument. He had almost no education, his total schooling aggregating less than one year of elementary teaching from country school masters. But he had an unquenchable thirst for knowledge which resulted in his acquiring under

difficulties a sound education through his own persistent efforts. He accomplished this by picking up such books as he could, and studying them through and through. He also absorbed the wisdom which comes to those living close to the soil, conquering the hazards of the wilderness. Physically, he was tall and remarkably strong. His sincere, kindly, helpful and humorous personality earned for him early in life the respect and affection of the people in the countryside near his home. At the age of 23 he joined a volunteer company to go to fight some Indians, and was, to his own surprise, elected captain of it. Although his company did not do any actual fighting, Lincoln said many years later that he had not since had any success in life which gave him so much satisfaction. Upon returning from the short campaign against the Indians, he was nominated by his neighbors to be a candidate for the state legislature. He was defeated, although the people in his immediate neighborhood almost all voted for him. The reason for this defeat, the only time he was ever beaten on a direct vote of the people, was that he was not known widely enough in his election district. Two years later (1834) he again ran for the state legislature (Illinois) and was elected, being re-elected three times. In 1836, at the age of twenty-seven, he obtained a license to practice law, having by that time learned enough law, through his own studies, to make this possible. In 1840 he declined re-election to the legislature, and spent the next six years working as a lawyer, taking an active interest in politics. In 1842 he married. The Lincolns had four sons, two of whom, however, died at tender age. In 1846, he was elected to the National House of Representatives by his district in Illinois, and served there for two years. After that he returned to the law, taking however, a more and more active part in the political campaigns preceding the successive elections, his speeches attaining national prominence in 1858.

Our country at that time was in a turmoil over the question of negro slavery. New states and territories were being brought under our Constitution as the people of the country migrated westward, and the question was whether slavery should be

allowed in the new sections. The northern states opposed the extension of slavery, while the southern ones favored it. Lincoln opposed it, and stated the case for the northern states so clearly in his public speeches that he was nominated for President at a time when the southern states were threatening to withdraw from the Union of all our States rather than give up slavery. Lincoln was elected President in 1860, when feeling in the country was white hot on opposite sides of the slavery issue. As soon as the southern states knew that their candidate for President was defeated, they announced their withdrawal from the Union, and prepared for war. Lincoln was unwilling to allow our Union of states to be split apart and believed our Constitution did not permit this. He felt that the continued existence of popular government in the world depended upon the ability of our people to suppress an organized rebellion against the Constitution which they had accepted. His words on this subject were written to apply to an internal situation in our own country, but they have a meaning which applies, I believe, to the Japanese people at this time. In his message to Congress on July 4th, 1861, just after the war between the states had started, Lincoln said: "Our popular government has often been called an experiment. Two Points in it our People have already settled—the successful establishing and the successful administering of it. One still remains—its successful maintenance against a formidable internal attempt to overthrow it. It is now for them to demonstrate to the world that those who can fairly carry an election can also suppress a rebellion; that ballots are the rightful and peaceful successors of bullets" (this refers to the government we established following our war for independence); "and that when ballots have fairly and constitutionally decided, there can be no successful appeal back to bullets" (this refers to the armed rebellion of the southern states against the Federal government); "that there can be no successful appeal, except to ballots themselves, at succeeding elections. Such will be a great lesson of peace: teaching men that what they cannot take by an election, neither can they take it by a war; *teaching all the folly of being the beginners of a war.*"

The parallel in Japanese history might be said to exist in the reversion to militarism following the reforms instituted by Emperor Meiji and his councilors. Imagine what Japan's present situation would be, if the government had not withdrawn from the League of Nations and had followed a non-aggressive course consistent with International Law. Pondering this thought, expanding Lincoln's pronouncement to apply to international rather than internal relationships, leads to a conclusion that his words contain profound wisdom, of world-wide significance.

At a time after some of the southern states had seceded from the Union, but before they had commenced armed resistance to the Federal Government, Lincoln made a speech at the place where our Declaration of Independence had been signed eighty-four years earlier. In this speech are included these words: "It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gives liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gives promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence.

Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it is forced upon the government. The government will not use force unless force is used against it." In reading this quotation now, it might almost seem that Lincoln was speaking in the days which preceded the beginning of the war just ended. These words of his represent some of the inmost convictions of many present day Americans. We honestly believe that the principles of the Declaration of Independence, including that men are created equal, contain the seeds of hope for people everywhere. And we genuinely object to hostility and bloodshed. But attack on these principles by nations motivated by opposite ones has never failed to arouse our people to do their utmost to defend them.

In speaking to some working men on March 21, 1864, Lincoln said: "The strongest bond of sympathy outside of the family relation should be one uniting all working people, of all nations, and tongues, and kindreds." This occupation of Japan affords the first opportunity in history for Americans of all walks of life to see for themselves how Japanese people live and what they are, and vice-versa. No such mutual understanding can be expected to arise upon so brief an exposure, and in such unprecedented circumstances. But it cannot be denied that every effort toward achieving such a bond will strengthen the possibility of a peace which will last.

I believe the words and ideas of Lincoln more nearly represent what is in the hearts of Americans than do those of any other man, past or present. For as long as Americans follow the principles of democracy as interpreted by him, the United States will be truly great. And such other nations as may choose to follow these same principles and to embody them in their policies and dealings will be on an upward path. For there is eternal truth in this man's ideas. Only forty days before an assassin's bullet ended his life, he addressed the nation on the occasion of his second inauguration as president. The sublime words which terminate this speech are as true a guide to our actions today as they were the day he uttered them. While he referred to the end of a war within our own country, his words, I think, represent the attitude of many Americans toward the present situation. These are words which point the course for all people in this suffering world, whether they belong to the winning or the losing side: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

LECTURE SIX

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

17 December 1945

STUDENT LIFE IN THE UNITED STATES

(Delivered to the Fifth Middle and Second Middle Schools, ages 13-17. Interpreter: Mr. Herabayashi.)

Mr. Ryuge and young men of the Kyoto Second Middle School:

This talk is entirely unofficial and does not represent the official views of our Army or Navy. It simply contains my ideas as an American.

Dr. Tsuji has given me some questions which he tells me you would like to have answered. The first one is: "In what atmosphere do American students live in their school days?" I think most American boys consider their school days the happiest of their lives. The atmosphere is friendly. Most of the teachers are genuinely respected by the students, who frequently consult them for help and advice. There is military atmosphere at very few of our schools, but nevertheless the routine is conducted in an orderly fashion. Students are required to comply with the school rules, and are subject to disciplinary action if they fail to do so. The atmosphere in American schools is cheerful, informal and orderly.

The second question is: "What subjects do they study?" As there is variety in types of schools in different states, I can make only a general answer. In our schools corresponding to this one, the required subjects usually include: English literature and composition; some foreign language; mathematics; history; and at least one of the sciences. In many schools a choice of subjects is offered the student, over and above the required courses. Such a choice usually includes: language courses; science courses; and special courses, such as: civics, accounting, business arithmetic, music, public speaking, art and music appreciation, and many others.

The next question is: "What sort of sports do they play?" They have American football, baseball, basketball, rowing, track, swimming, tennis, volley ball, softball, and others.

This brings up a point I want you to be sure to understand. In our sports we have what is called a spirit of sportsmanship; it is our "Bushido" of sports. The first great factor in this spirit of sportsmanship is the habit of fair play. American boys learn to play each game as well as they can, and to play according to the rules. Cheating in a game is considered contemptible. This rule of fair play runs all through life; into business, into professions, into family relationships, and finally, into government. It is honesty, decency, and chivalry. That is the essence of fair play. Know the rules of the game you play. Agree between all contestants that the game will be played in accordance with the rules. Then play with all your skill and enthusiasm.

The second great factor in sportsmanship is to be a good loser. Contrary to what I am told is the custom in this country, there is no dishonor attached to losing a game in America, *provided* the team or individual has played fair and done his best. I'm told that in Japan the members of a losing team, or athletes who fail to win their track events often feel ashamed and consider they have disgraced and dishonored themselves and their school because they were not victors. In America we do not think of it in that way at all. We do not consider that there is

any dishonor or disgrace in losing. We like to win and strive hard to do so of course, but if we fail to win, that is just unfortunate. The athletic awards, usually the privilege to wear the insignia of the school on a sweater, are given for participation in certain big games, regardless of which side wins. And sportsmanship calls for being a "good loser". A good loser is one on the losing side who shows no sign of the inward sting he feels at failing to be victorious, but congratulates his opponent with good grace. One lacking in sportsmanship, on the other hand, shows resentment at having lost, is grudging in admitting the superior skill or strength of the winner, and shows that he considers himself dishonored. Such a one is known as a "bad loser" and is looked down upon by our entire community. The truth is that there is no reason why one on the losing side should feel badly at all, provided he has done his utmost and has played fair. And the winner who is a real sportsman will do all he can to show his vanquished opponent the respect due him for the kind of effort he has made and kind of game he has played. If an opponent has cheated, broken the rules, or played foul; if, in short, he has not lived up to ideals of sportsmanship, he is an object of scorn whether on the winning or the losing side. In our sports world, such a one is warned. Then, if he persists in cheating, he is excluded from taking part in the sport, whatever it may be.

Question four is: "Are the examinations difficult?" The answer is "yes", for those not so bright or imperfectly prepared; "no", for the brilliant and the thorough. In other words, just as I imagine yours to be.

Question five: "Are they all boarders, or do they attend every day?" Most schools at your level are not boarding schools. The students live at home and attend every day. There are many private boarding schools in our country, but the public schools are usually "day schools".

Question six is: "What sort of training do they exercise to become true free men?" In addition to the regular instruction and the organized sports, our schools have many activities which are not required in the schedule. These are known as extra-curricular activities, and they contribute a lot toward learning how to become "true free men". This type of activity includes student groups organized into clubs or fraternities for various purposes; school newspapers and magazines written, published, and distributed by the students; singing societies, known as "Glee Clubs", which give concerts, and go on trips to other schools and cities to entertain; dramatic clubs, which produce plays and other theatrical entertainments; debating societies, which meet to discuss current questions of public interest, carrying on their debates according to parliamentary procedure; student councils organized to cooperate with the faculty in helping to carry on some of the school activities; promenade committees, organized to arrange parties and dances to which are invited their families and girl friends; welfare associations, organized to help the people in the school or in the neighborhood who may be in distress, or to improve conditions in needy communities. There are lots more, but these are the most numerous.

Question seven is: "What do American students think of their future? They are generally optimistic, looking forward to a changing world full of new opportunities. You, in Japan, should look forward with enthusiasm to a life under less restraint, and with opportunities for freer expression than your people have ever experienced before.

Question eight is: "What is the true spirit of liberalism in school life?" The true spirit of liberalism in the life of our schools is represented by the objective of our education. It is, to prepare boys and girls to be fine, strong, and good men and women, with high aspirations and sound ideals. It is to develop individual personality, to encourage independent thinking and individual initiative; to teach young people to think clearly and know how to discuss subjects intelligently; to take an interest in

what goes on around them in their city, their state, and the nation; to achieve an understanding of the relationships between our own and other nations; and finally, world problems; to learn how to investigate a subject thoroughly, in order to be able to act intelligently on the problems which are sure to come in after years. In short, our objective is to create competent individuals, not all on one pattern, but on the basis of developing each student along the lines best suited to his own aptitudes.

Last is the question: "What is my advice to Japanese students?" Here it is: In studies, do your best. Help the principal, and members of the faculty to carry out the changes now being developed through the Department of Education in Tokyo as rapidly as possible. In sports, start the coming year with a determination to learn the new games, and improve yourselves in the old ones. Learn to be true sportsmen; to be generous winners, and good losers. Remember that a loser deserves just as much respect as a winner, if he has played fairly and done his best. In other activities, I don't know which of all the list would be most appropriate to you. But you can certainly carry on some outside activities devoted to improving yourselves, helping the school, and the community. Remember that the world is young and full of opportunities; that goodness, kindness, fair play, and generosity are qualities which are sure to help you build a better Japan. Resolve to make the Kyoto Second Middle School famous because of the evidence of such qualities in her boys. Act, in school, at home, and on the playing field so that in years to come people will say: "Those boys of Second Kyoto Middle School are always kind, helpful, generous, and true sportsmen".

LECTURE SEVEN

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

7 December 1945

AN EXPLANATION OF DEMOCRACY FOR JAPANESE STUDENTS

(Delivered to 800 boys up to 20 years old. Interpreter: Professor Fukase.)

Dr. Maeda and men of the Third Higher School:

This talk is entirely unofficial and does not express in any way the official views of our Army or Navy. It simply contains my ideas as an American.

Many people have told me that you young people of Japan would like to know more about democracy in general, and democracy in America, in particular. The definition of "Democracy" is: "Government by the people, government in which *the supreme power* is retained by the people". All United States government officials, from the President on down, are considered *servants of the people*.

Let us take, as an example, you young men in this room. Let us imagine you are off on an island somewhere, just you and nobody else. In this imaginary situation, we shall suppose that, in order to live together as happily as possible, you decide to set up a democratic form of government. The imaginary island is fertile, but organized work is necessary to raise and prepare food. Materials are present for building, but properly directed work is necessary in constructing a new community. How would you start a *Democracy* on the island? Here is one way you could do it.

First, you would gather together in an orderly meeting, choosing by general consent one of your numbers to act as chairman. Next, you would vote for members of a committee to draw up a set of rules whereby you would agree to choose a president, and other officers, defining the powers you would allow such officers. The committee so elected would then meet and draw up these rules. When you approved these rules, you would have a *Constitution*. At the next meeting you would discuss the rules, and having agreed to them, you would nominate those of your number whom you considered best suited to be your leader, and would vote for those nominated. The young man who received most votes would then be elected president, and you would proceed to vote for and elect the other officers provided for in the rules. Those elected in this manner would constitute your government, and would proceed to exercise the powers according to the rules and thus organize you into a community in accordance with them. Your rules would provide for further meetings and elections at stated times, making it possible for you all to get together and elect other men, in case those first elected did not fulfill their responsibilities in a manner satisfactory to you. Thus the president, and other officers, would derive their authority from your collective will, as expressed through your votes. They would continue to hold the offices to which you had elected them only so long as you wished to permit them to do so.

According to the rules you had agreed upon, your president and other officials would be empowered to appoint committees from among you to attend to various functions, keeping order, administering justice, and levying taxes, as needed. When the responsibilities were thus assigned and the committees were operating, you would have established, on a small scale, a *Democracy* on your island, because the authority of those governing would be derived directly from the consent of the governed. The basic rules to which you had agreed would be your *Constitution*, and further rules drawn up by the committee which had been given the responsibility to do so, would be your laws. Your rules would provide for a stated number among you to act as police, to keep the unruly ones in order, preventing them from

hurting the orderly, hard-working members of the community. When any official behaved in a manner unsatisfactory to the majority of you, you would have him removed and replaced, by expressing your wishes, in accordance with the rules, at the next meeting. The President, and the other officers, having been elected to serve you in accordance with the rules, would be allowed to do so only so long as you considered them worthy and satisfactory.

The fact that officials in a democracy are considered the servants of the people, does not mean that their authority is not respected. Quite the contrary is true. It is considered a great honor and a public trust to be elected to public office, and to be a successful "public servant" is considered a great career. If you possessed enough wisdom, patience, and forbearance, you could manage to live together on your island in friendly fashion, each having the knowledge that his own wishes were reflected in the government, and that if he disapproved of the way things were being done, he could use his vote, and the votes of others who thought as he did, to improve the situation. Moreover, you would each have to be willing to abide by the will of the majority.

Now let us go back to the beginning again, and see what developments on the island would produce an *autocratic* form of government, or a *Despotism*, which is the same thing. One of your number, ambitious and clever, might say to himself: "I am the rightful ruler of this island, because my ancestors rank higher than those of anybody else here. This gives me the right to do anything I like, no matter how extreme, in order to rule the place." With such an idea in his mind, this man would talk secretly to those whom he considered might support him in his plan, promising them high offices if the plan succeeded. Having in this manner secured a following, he would lay careful plans and secretly would arm his followers with rocks and clubs to use as weapons. At an appointed time, he would proclaim to the rest of you that he was head of the government, and that you would thenceforth obey his orders or take the consequences.

If any of you objected, his followers, with their *improvised weapons*, would beat you up until you were utterly subdued. From then on, you would obey his orders implicitly, with no redress or remedy, if you thought them wrong. Thus, you would in fact be slaves to the self appointed despot and his strong-arm gang of bullies. Only by getting together, disarming, and overpowering the gang who had seized control would you be able to escape from this condition of slavery.

These two examples of government form a sharp contrast and illustrate the difference between *Democracy* and *Despotism*.

Democracy is based on the idea that all men are created equal under the law, and that nobody, through accident of birth, or for any other reason, has legal rights different from anyone else. The United States Constitution contains what is called a Bill of Rights. A discussion of some of these rights may help you to a better understanding of democracy. For the rights are what we, the people of the United States, consider to be self-evident truths as applied to the individual citizen. Our government is under obligation to protect and guarantee those rights. The laws of our country are designed to do so.

Freedom of religion is one of the rights. Our government is not allowed to interfere with the free exercise of religion, nor to make any law respecting religion. Many people came to America from Europe in order to get away from religious persecution, and this freedom of religion does in fact exist throughout the United States. Going back to your fancied island, under the *democratic* form of government, you could agree upon freedom of religion and thus carry on your worship according to your individual beliefs. Under the *despotic* form, on the other hand, the ruler could insist that you all worship in a manner prescribed by him, and that all other forms of worship would be suppressed.

Freedom of speech is guaranteed in the U. S. Constitution. On your *democratic* island, if you agreed that you wanted freedom of speech, you would have the right to discuss anything you liked, freely criticizing the government, the laws, the police,

and making suggestions for improvements. The *despot* however, would never allow such freedom because it would tend to endanger his power. He would direct his gang to spy on the rest of you and to beat anybody to a pulp who expressed any thought that was unfriendly to his rule.

Freedom of the press is guaranteed by the U. S. Constitution. On your imagined island, if you agreed under your *democratic* form of government that you wanted this freedom, you would write and circulate criticisms of your elected officers, and the rules you had made, thus providing a means for a free exchange of ideas in the community and constant improvements. Under the *despot's* control, however, your island would certainly not enjoy this freedom, for the despot would be mighty sure that no written or printed word unfriendly to his government would be permitted. Freedom of the press is one of the factors necessary to the functioning of *democratic* government. It provides a means, in addition to voting power, for the people to express their ideas to many of their countrymen, as well as to those in power. Public officials realize that through this freedom, their every action is exposed to the pressure of public opinion, so they are impelled to act in a manner which will be approved, rather than opposed, by the people.

The right of people peaceably to assemble is guaranteed by the U. S. Constitution. On your island, the *democratic* government, if your rules so provided, would allow you to meet in groups to discuss anything at all. The *despot*, on the other hand, would forbid your meetings for fear that you would be thus enabled to plan his overthrow. In the United States, however, these freedoms of expression have all been limited by a common sense rule and understanding to the effect that both meetings, press articles, or speeches must not be for the purpose of overthrowing the government by violent means. Changes in the government by the peaceful means provided for in the Constitution, can be discussed, and are, in fact, constantly being talked over in the press, radio, and at meetings.

Freedom from seizure by the police, or search of a person's home or office, except for legal cause, is guaranteed by the Constitution. On your island, under the *democratic* government, those in charge of maintaining order would not be permitted to do anything to you except in carrying out the rules to which you yourselves had agreed. Under the *despot*, however, the gang of ruffians who were forcing his will upon you, would seize and mistreat you at will.

There are many more features to government than we could outline in so short a period, but I hope this imaginary island scene has given you an idea of some of the principles of democracy. If you give some thought to the comparison between the imagined *democratic* government and the imagined *despotic* one, you will detect some points in one or the other which may seem familiar to you as having been present in the government of Japan.

LECTURE EIGHT

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

28 December 1945

FOR PARENTS-TEACHERS ASSOCIATIONS

(Interpreter: Mr. Mitamura)

Mr. Ota, Ladies and Gentlemen of the Parents-Teachers Association of Honno Primary School of Kyoto:

This talk is entirely unofficial and does not in any way express the official views of our Army or Navy. It simply contains my ideas as an American.

Mr. Ota has asked me to talk to you about Democracy in Education and I shall discuss some of the fundamentals as they appear to me. The foundation of democracy, government of and by the people, is the individual citizen. If you are sincere in wishing to establish a real democracy in Japan, you must start by analyzing the Japanese citizen.

Most of your citizens are graduates of primary schools, where they have been trained along lines with which you are familiar. Thousands of future citizens are now attending these schools, and you have your share of responsibility for what sort of people they will become.

Here are some questions to ask yourselves about the children now in school. Are they learning to think for themselves or are they being systematically crammed in a machine-like manner which forces them to conform to a pattern, with their own ideas regarded as unimportant? This question is worth discussion.

A thoughtful Japanese educator told me recently that after a few years in school the average Japanese child is *unable to discuss a subject*. If there is any truth in this, it is a factor very harmful to progress toward democracy. You parents and teachers may be able to contribute materially to improving this situation, if you are dissatisfied with it. You can help children to learn to think for themselves by encouraging them to talk over their problems with you. Children usually have questioning minds—they want to know what, why, and how. A good parent or teacher will pay careful attention to a child's questions, and will answer them thoughtfully after giving due consideration to the child's ideas. This requires infinite patience and forbearance, but it is worth it. If you start with the idea that you want the child to understand clearly your answer—to comprehend the reasons why a thing is done, how it is done, or exactly what it is, you will encourage further questions. Such an attitude on your part will build up in the child a talent for asking difficult questions and your patience will be sorely tried. But you want to raise children who can reason things out—not the kind who simply accept everything with blind obedience.

It has been said that the Japanese were the most obedient people on earth. Perhaps they are. Obedience is often a great virtue, but did it ever occur to you that too much of it might be a curse to your country? Blind, unreasoning obedience in the citizens is the prime objective of the militaristic despot. Without it, militaristic domination cannot exist. So those who favor setting up a tyrannical control over a country invariably insist upon an educational system which establishes an iron bound habit of blind obedience in the young. The schools of Japan at the time the war ended give a vivid example of this principle.

What can you do about it right now, in order to improve matters?

If you think my remarks are directed toward encouraging school children to be disobedient, you will no doubt dismiss the thought by saying to yourselves: "He's crazy. How can you conduct any kind of a school, if disobedience is encouraged?" The answer, of course, is: "You can't." But you can do this much. You can analyze your curriculum—every minute of it—with the idea of finding out in how much of it the boys and girls are allowed to do any individual thinking.

In the matter of physical training, for example, how much initiative is allowed the children? Calisthenics develops muscles, but it also stops all thought while the students are doing it—once they have learned the exercises. In the school I attended we had calisthenics for about ten minutes every morning, to limber up in the middle of the morning. Our principal exercise was games. We played games most of the afternoon. Competitive games cause children to think for themselves—playing fields are a great training ground for democracy.

You need more space devoted to playgrounds, and more time devoted to sports. Calisthenics, excellent as the exercises themselves may be, are machine like drill and tend to kill initiative. Baseball, tennis, volley ball, basketball, track, football, swimming, and all the other sports on the other hand, build up individual skill, initiative and talent.

What opportunities are given the children to engage in mental activities that are informal, and involve thinking for themselves? A program of "outside reading", with a choice of books permitted, is popular in many of our schools. A child is permitted to select books to read, from a library of selected literature. Children can be encouraged to read books which interest them, and to talk about those books with their parents and teachers. Children at an early age are encouraged to take part in public debates, form debating societies, and express themselves on current topics in their school papers.

During 1946 you will undoubtedly have opportunities of making many improvements. New teaching methods, tending to reduce the present rigid technique, are to be expected. I hope the year will bring to the schools here a new sense of freedom from fear. You have been so dominated by the war government that the advocacy of new ideas, originating from parents or faculty, has certainly been made unpopular, if not wiped out entirely.

If you want a real democracy, you must have citizens with an inherent understanding of right and wrong. And further, such citizens must be in the habit of standing up for the right, and suppressing the wrong.

This brings us to the fundamental point of the problem. The United States government's foundation is the people, most of whom are followers of Christianity in one form or another. Their standards of right and wrong stem from the Bible, the Sacred Book of Christianity. Several Japanese people have told me our soldiers have treated your people more kindly than your own soldiers did, when they were at the high tide of their early success in the war. If this is true, you must be asking yourselves why. Perhaps the answer lies in this matter of the conception of right and wrong. It all comes back to the golden rule, do to others as you want them to do to you. This basic ethical conception can be found in a number of religions.

It appears to me that there exists in Japan at present a spiritual vacuum. If there is any truth in this, I have a recommendation to make to you. In the nature of things, Education must both instill and embrace certain ideals. Otherwise it produces mere literate but not educated people. An educated man must be equipped to think through the changing problems that confront him and his nation. He must have a breadth of knowledge, an awareness of world trends which enable him to evaluate correctly the place of his nation in the ever moving world.

Has the educational system of Japan met these tests? And what weaknesses have become apparent? Such self-examination and frank self-criticism should always be indulged. Without it, we tend to become only smug, satisfied and boastful of our institutions, which, in fact, may have grave defects and even dangers.

The educational system has been conditioned by the so-called Bushido code. This is a relic of feudalism. There is nothing new about it, nor is it exclusively Japanese. The savage American Indian practiced many of its precepts a hundred years ago. And nearly all races have discarded and thrust behind them similar codes. Is it not well to re-examine this code, many of its principles being incompatible with the civilized thoughts of the world? Are not the teachings of this outworn code one of the real war criminals, for were they not responsible for the barbarous acts of your military that stained the Japanese name in the eyes of the civilized world? If this code, with its cruel teachings, and with its demand for blind, unreasoning obedience continues to underlie your educative system, then I ask: How can you build up a body of free, self-reliant people, so necessary to a democratic land? How can you hope to regain the respect and confidence of the world so long as you force your youth to accept, in his formative years, this relic of ancient, barbaric days in Japan?

Some ethical or religious concept must be found by Japan which will imbue her people with a love of reason, justice and fair-play. It must permeate your educational effort. It is the fundamental requirement for a successful free state, where rich and poor, the great and the humble stand equal before the law. Upon this and this alone can Japan climb back to the fellowship of nations—when she can truly exchange that beautiful greeting: “Peace on Earth, Good Will Toward Men”.

LECTURE NINE

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

18 December 1945

DEMOCRACY IN AMERICAN EDUCATION

(To Principals and Teachers of some of the Primary and Middle Schools of Kyoto.)

Ladies and Gentlemen:

This talk is entirely unofficial and does not in any sense represent the official views of our Army or Navy. It simply contains my ideas as an American.

Not being a professional educator, but simply a businessman, what I tell you is drawn from my own experience in being schooled in the United States. Please feel free to ask any questions, after the talk, which may occur to you. My remarks will be confined to three phases of our education: The part students take in helping to run the school; the extra-curricular activities; and sports.

In most of our high schools and private preparatory schools, some of the boys who are in their graduation year take part in the conducting of the school. The faculty usually selects those considered to be the leaders among the students, appointing them monitors, or prefects, to do certain duties. Such duties may include ringing bells for classes, calling the roll, making announcements, leading calisthenics, and any special work requested by the principal and faculty. In boarding schools, the upper class boys are put in charge of the dormitories, as assis-

tants to the masters. This delegation of responsibilities develops leadership and initiative. I would be interested to learn from you how much authority is delegated on a similar basis in Japan.

Beyond the required and elective scheduled courses there are in almost all U. S. schools a great many additional student activities. These include the publishing of school newspapers and magazines. Much public consciousness and knowledge of the use of publicity is acquired in this way. Some schools issue weekly newspapers, many publish monthly or quarterly magazines. The objective of some of these publications is the development of literary skill; some are for the purpose of disseminating news, and again others are devoted to humor. Becoming editor-in-chief of the school paper is considered a great honor, bringing prestige and influence to the student who earns his way to this important position. Others, who work as editors, typesetters, and printers, learn how to do everything necessary for producing a publication.

Most schools have glee clubs, orchestras, or bands. These musical organizations are not part of their required work; the students usually compete for positions in them. They give concerts, to entertain crowds at athletic contests, and at dances and other gatherings. These organizations usually have student management, attendance at rehearsals being governed by the students' own rules. The musical instruction is given by some member of the faculty, a music teacher or choir master.

There are fraternities in most boys' schools and sororities in the girls' schools. These organizations are both social and cultural, different ones having different objectives and ideals. They are perpetuated from year to year through selection of members of the incoming classes by those in the upper classes. The fraternities and sororities, being self-governing organizations, give their members experience in democratic processes. They have their own "Constitution and By-laws", and conduct many activities, including literary contests, debates, social parties, and entertainments. They usually are idealistic in purpose, and make a healthy contribution to the life of the school.

There are dramatic clubs, which produce plays and entertainments. These are frequently self-governing, but coached and supervised by faculty members. They make their own scenery and learn the problems of the theatrical trade. By producing classical drama, comedies, tragedies, and operettas they add materially to the capabilities of their members. There are debating societies, the meetings of which are conducted on a parliamentary basis; welfare associations, devoted to improving the community and the school; and of course, convivial organizations devoted to jollity and fun. All these organizations contribute, to some degree, to the development of individual thinking, initiative, and executive skill.

Now I want to say a word on the subject of athletics. Athletics offer a tremendous opportunity for the development of international understanding. If all nations had the same sports, played according to the same rules, and displaying the same ideals of sportsmanship, a long step toward a real and lasting peace would be made. Japanese boys do know something about baseball, rugby, football, basketball, track, and many other sports. But there is an essential point in connection with athletics that I want to discuss with you. It is the spirit of sportsmanship in athletics; it is our "Bushido" of sports. The first great factor in this spirit of sportsmanship is the habit of fair play. American boys learn to play each game as well as they can, and to play according to the rules. Cheating in a game is considered contemptible. This rule of fair play runs all through life; into business, into the professions, into family relationships, and finally, into government. It is honesty, decency, and chivalry. That is the essence of fair play. Know the rules of the game you play. Agree between all contestants that the game will be played in accordance with the rules. Then play with all your skill and enthusiasm.

The second great factor in sportsmanship is to be a good loser. Contrary to what I am told is the custom in this country, there is no dishonor attached to losing a game in America, *provided* the team or individual has played fair and done his best.

I'm told that in Japan the members of a losing team, or athletes who fail to win their track events often feel ashamed and consider they have disgraced and dishonored themselves and their school because they were not victors. In America we do not think of it in that way at all. We do not consider that there is any dishonor or disgrace in losing. We like to win and strive hard to do so of course, but if we fail to win, that is just unfortunate. The athletic awards, usually the privilege to wear the insignia of the school on a sweater, are given for participation in certain big games, regardless of which side wins. And sportsmanship calls for being a "good loser". A good loser is one on the losing side who shows no sign of the inward sting he feels at failing to be victorious, but congratulates his opponent with good grace. One lacking in sportsmanship, on the other hand, shows resentment at having lost, is grudging in admitting the superior skill or strength of the winner, and shows that he considers himself dishonored. Such a one is known as a "bad loser" and is looked down upon by our entire community. The truth is that there is no reason why one on the losing side should feel badly at all, provided he has done his utmost and has played fair. And the winner who is a real sportsman will do all he can to show his vanquished opponent the respect due him for the kind of effort he has made and kind of game he has played. If an opponent has cheated, broken the rules, or played foul; if, in short, he has not lived up to ideals of sportsmanship, he is an object of scorn whether on the winning or the losing side. In our sports world, such a one is warned, then, if he persists in cheating, is excluded from taking part in the sport, whatever it may be.

The true spirit of liberalism in the life of our schools is represented by the objective of our education. It is, to prepare boys and girls to be fine, strong, and good men and women, with high aspirations and sound ideals. It is to develop individual personality, to encourage independent thinking and individual initiative; to teach young people to think clearly and know how to discuss subjects intelligently; to take an interest in what goes

on around them in their city, their state, and the nation; to achieve an understanding of the relationships between our own and other nations; and finally, world problems; to learn how to investigate a subject thoroughly, in order to be able to act intelligently on the problems which are sure to come in after years. In short, our objective is to create competent individuals, not all on one pattern, but on the basis of developing each student along the lines best suited to his own aptitudes.

You educators of Japan have before you the greatest opportunity for constructive service to your country that has ever been offered to such a group in the history of your country. If you can teach these children the true spirit of sportsmanship, and ideals of kindness and service to their fellow men and their communities, you will be paving the way for Japan's becoming a respected nation.

LECTURE TEN

Headquarters Sixth Army

Military Government Section

APO 442 (Kyoto, Honshu)

19 December 1945

DEMOCRACY IN MOTION PICTURES

Ladies and Gentlemen of the Dion Motion Picture Studio:

This talk is entirely unofficial and does not in any sense represent the official views of our Army or Navy. It simply contains my ideas as an American.

There are many ways of illustrating Democracy in motion pictures. One phase of it which can be shown is democracy in the home. The opinions and wishes of the various members of the family in America are considered in making decisions. For example, it is seldom that a girl is forced to marry against her own wishes. She marries the man who wins her consent by courting her. In fact, many of our movies are centered upon the theme of a man trying to persuade a girl to become his wife. An attractive girl in America often has many "suitors", that is, men who are trying to win her as a wife. The interest in many of our pictures is focused upon the contest between these suitors and her final decision. From the man's point of view, in America the family rarely if ever picks a bride for him. He does that for himself. He falls in love with a girl and then does everything he can to cause her to fall in love with him. His efforts with this object in mind, give rise to most of our comedy and drama plots.

A home scene, showing the father talking family problems over with his wife and children, and giving some respect and consideration to their views would illustrate a feature of democracy. The father does not always consult with them, but most do discuss important matters with their wives before making decisions. In most *happy* families, the decisions reached reflect the views of the wife, as well as of the older children in many cases. This respect for the "community" opinion in the home can be depicted in motion pictures as clearly as through any other medium.

The keystone of democracy is the statement contained in our Declaration of Independence that all men are created equal. This means, of course, that they are equal under the law. The protection of the law extends to people of all levels of life, equally. The poor, the aged, the helpless, and the crippled have more need for protection and aid, than do the young, strong, and prosperous. You could accomplish a great deal toward real democratization if you were to include in your scenarios incidents illustrating kindness to women, children, and old people. Here are some occurrences which have been seen from the windows of the Daiken building, by some of our officers. An aged man and woman were trying to push a two-wheeled cart, loaded with furniture, over the curbstone, in order to move it to a house set back some distance from the street. Their strength was unequal to the task, and a crowd gathered, many young people standing and watching their struggles. No one stepped forward from the crowd to help. You could work an incident of this type into a scenario, showing a Japanese performing a simple act of kindness in helping those in need out of their difficulties. On another occasion, an old woman carrying a heavy load on her back, was seen walking along the sidewalk, opposite the Daiken building. She stumbled and fell heavily on her face. She lay there quite still. The crowd of pedestrians streamed by, paying no attention to this poor woman. A boy fifteen or sixteen years old leaned against a nearby building, staring at her, but he made no move to help. At last she stirred, raised herself slowly and

painfully, and proceeded on her way. You may consider these episodes unimportant, but they made a deep impression on the Americans who witnessed them. If you use small incidents, showing the hero giving help to the aged and infirm, consideration to women, and kindness to any who appear to be in need of help, you will influence the thousands who see the picture to do the same.

In America many of our children's organizations, particularly the Boy Scouts, are taught to try to do at least one good deed each day. It may be kindness to an animal, or help to their mother, or to a stranger. The boys learn the habit of kindness in this way. There is much opportunity in travel scenes to show people giving consideration to others. The hero can be pictured helping young children to climb on or off the bus, or loading the baggage for some old man or woman who may be a total stranger. In highway scenes, a contrast between the good and the bad characters can be depicted through such small incidents. For example, the other day I saw a powerful man stride through a crowd and knock a child over with his knee. He never even stopped or looked back. There is one for the villain of your piece.

You can probably exert a favorable influence on the police, by showing pictures of policemen acting as friends to the people and as protectors to the weak. Our American police are feared by law breakers, but law abiding people consider them their friends. On their part, the police are alert to miss no opportunity for giving aid to those in need of it. They are the protectors of all decent citizens, especially the aged, children, and expectant mothers. In the movies the arrival of the police is often the climax which saves the lives of the leading characters. While there was a period some years ago when American movies made gangsters and gunmen seem glamorous, that period soon passed, and the criminal types are now shown for what they are, namely double-crossers, sneaks, cruel, cowardly and low. The law enforcement officers, on the other hand, are represented as what they, in fact, are,—strong, courageous, quick-thinking, and kind.

They are represented as the inexorable foes to the rat-like gunmen, as the protectors of those whom the gunmen try to victimize. If you can educate the Japanese people to regard their police as their friends and protectors, you may also be teaching the police to act more consistently in that capacity.

Another field offering endless opportunity for democratic teaching is that of sports. In any sports picture you can emphasize the ideals of sportsmanship. The primary rule, of course, is fair play,—abiding by the rules. But I think you can do most for the youth of Japan by showing behavior which illustrates true sportsmanship in your pictures. I'm told that Japanese athletes often consider that they have brought disgrace and dishonor upon themselves and their school if they fail to win. We do not take losing so seriously in America. And we consider it important for our athletes to be "good losers". A losing team customarily gives a cheer for the winners after a contest. So also does the winning team cheer the losers. An individual who loses a game must never display his chagrin at being vanquished. He must congratulate the winner with true cordiality. And the winner must, in turn, be most particular to give the loser credit for the kind of effort he has made, and the skill he has displayed. Of course, the prime objective of the participants in any athletic contest is to win. However, if the game is hard fought, skillfully and fairly played, and close, participation in it should bring nearly as much honor to the losers as it does to the winners. There is, in truth, no disgrace to losing, provided the game has been played fair and well. Perhaps you can help to spread this doctrine of sportsmanship throughout Japan. I can think of nothing that would be more likely to help the international reputation of the Japanese than to have their athletes generally considered as good sportsmen. The day will come when international sports competitions are revived. When such does take place before many years pass, remember this. It is more important for Japanese to earn a reputation for fair play and good sportsmanship, than it is for them to win. Winning or losing is a minor consideration as compared to behaving in a manner which commands respect of peace-loving people.

You may be able to illustrate freedom of religion, of speech, the press, and assembly in your pictures. If any of you have any doubts as to what these freedoms are, I hope you will question me about them.

In order to bring democratic ideas into your pictures, you must learn to think along democratic lines. As our democracy and conception of freedom is largely the product of Christianity, it is difficult to understand unless the basic principle of Christianity is first kept in mind. That principle is known as the golden rule: "And as ye would that men should do to you, do ye also to them likewise." This rule calls for unselfish, kindly behavior, not only to members of one's own family, but to all those with whom we come in contact.

The movies can accomplish a lot in the direction of democratic teaching if they play up the qualities of kindness and generosity. The qualities of arrogance and indifference to suffering can be made more and more unpopular by endowing the villains or bad characters in your scenarios with these attributes.

Summing up, you can help Japan on the road to democracy by endowing your villains with cruelty, disregard of suffering, arrogance, and dishonesty; and your heroes and heroines with fairness, sportsmanship, kindness, and especially consideration for the weak and helpless.

LECTURE ELEVEN

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto, Honshu)

7 December 1945

AMERICAN CHRISTMAS

(Delivered to 1500 girls, aged 13 to 18, parents, faculty, and officials at the Doshisha School auditorium. Interpreter: Mr. Fukuda.)

Mr. Hara and young ladies of the Doshisha Girls' School of Kyoto, Japan:

At this season most of us Americans are thinking about Christmas. Christmas Day, on our calendar, is December 25th, eighteen days from now. It is the day of all days when we wish we were home with our families and friends. Perhaps you would like to know why we think so much of this day, and how we celebrate it.

It is the day on which we call to memory the birth of a baby, 1945 years ago. The baby grew up to be the founder of the Christian Religion. He was named Jesus Christ. The Christmas story is the story of his birth. The story is that the baby was born in a little town called Bethlehem, a long way from here. The family was poor. They had been travelling. When they reached Bethlehem, there was no room for them at the inn, so they found shelter in the stable, where there were oxen and other farm animals. The baby was born in the stable and his mother

wrapped him up in some warm things and laid him in a manger. The night he was born some shepherds were in the fields outside the town, watching over their sheep. These men saw a great light in the sky and heard voices telling them that the Lord Christ was born. The voices said that this was good news for everybody in the world.

And some wise men from the east saw a bright star moving along in the sky. They followed the star. It led them to the stable where the baby was. When the shepherds and the wise men saw the baby there in the manger they believed that a great light had come into the world when the baby was born, for there was light all around him, though it was night. And Christians all over the world believe in the heavenly voices that were heard that night, saying "On earth, peace; good-will toward men". (All people.) So on Christmas, people feel happy, and try to do what they can to make others happy, too.

There is an old legend connected with Christmas, which small children in America like very much. It is about Saint Nicholas, or Santa Claus. Santa Claus, as the story is told to the children, is a fat, jolly little man with white whiskers. He wears a red suit with fur on the edges, and a red cap with a tassel. He lives way up north amid the ice and snow, where all through the year he works away making toys for good children, to be given them at Christmas time. On the night before Christmas, he packs all these toys in a sack. He puts the sack on his back and jumps into a sleigh, drawn by a wonderful team of eight reindeer. With sleigh bells jingling, the reindeer pull him and the sleigh to every home in the world where good children live. On the evening before Christmas Day, the children in homes all over our country hang up one of their socks or stockings in front of the fireplace. In the middle of the night Santa Claus comes and puts some toys in the stocking. So when the children wake up on Christmas morning, they find the toys there, and have a wonderful time pulling them out of the stocking. Of course, father and mother really put the toys in the stockings, but the small children believe it is Santa Claus. When they get to

be as old as you girls, the children find out or are told that father and mother are really the ones who put the presents in their stockings. Then the children also start giving presents to father and mother on Christmas.

Everybody tries to bring happiness to other people on Christmas. Families gather together and give each other presents; people give presents to their friends, too. People go to church. Many lovely songs, hymns and Christmas carols are sung; they have the very same music that you sang last Saturday, only the words are in English instead of Japanese. People wear their best clothes, and serve their best food, just as you do at your celebration of the New Year. Christmas is a day when thoughts turn to kindness, friendliness, good fellowship, and jollity. It is a day when the spirit brought to the world when the baby Christ was born fills the minds of our people. It is a day when hatred and bitterness are forgotten for a little while. If only people in the world could understand this spirit, there would be a better chance for all to get along with each other, without fighting and making wars. The spirit of Christmas is the spirit of kindness to others, for that is what was taught by Christ when he grew to be a man.

You will hear our men saying to each other "Merry Christmas" when they meet on Christmas day. They have been busily sending home all the nice presents they can, hoping the packages will reach their families and friends in time for Christmas. In many American homes on Christmas morning, children will be playing with pretty things father has sent them from Kyoto. And all over the country the church bells will be ringing, while people go to church and thank the Lord that the war is over.

Today in the United States many, many people are thinking of the bitter event, born of hatred, which took place four years ago today. Such a thing could not happen in a world filled with the Christmas Spirit. All of us should try to understand the light that came to the world that night, 1945 years ago. And if we try hard enough, we may again be able to hear the voices, which the shepherds heard that night, saying: "Glory to God in the highest; and on earth peace, goodwill toward men".

LECTURE TWELVE

THE CHRISTMAS TREE LEGEND

(As told to 400 children and their parents at a Christmas celebration at Maruki Yeast Institute, whose president is Mr. Kiyoshige Mizutani, December 26, 1945.)

You children may have noticed the Christmas trees the American soldiers have set up at this season. Here is an old story or legend about why the fir tree was chosen, instead of some other kind of tree, to be adorned at Christmas time. Christmas is the day on which Christian people commemorate the birth of Jesus Christ, who founded the Christian religion.

In order to help you understand the story of the tree, you should first know something about the story of the birth of Christ, which took place 1945 years ago. His family was poor; they were travelling when the time came for the baby to be born. They had just arrived at a little town called Bethlehem, a long way from here. There was no room for them at the inn, so they had to spend the night in the stable, where there were oxen and other farm animals. The baby was born in the stable. His mother wrapped him in some warm things, and laid him in a manger. Shepherds watching their flocks in the fields near the town heard angel voices telling them a savior for all the world had been born. The angels told the shepherds where to find the newborn Christ Child, so the shepherds went to the stable to worship him. And a bright star led some wise men from the east to the place where the baby lay. These wise men were kings, who brought beautiful gifts for the Child. What I have told you so far is written in the Bible, the great book of the Christian Religion. The story of the Christmas Tree is not part of the written history; it is a myth or legend. This is the legend, as I remember it.

On the night when Christ was born, a feeling of joy and a desire to worship him was felt not only by the people but by all the trees as well. So the trees came to pay homage to the baby, and to bring him presents. The apple tree brought its bright fruit and flowers. The maple brought its lovely autumn leaves. The oak brought its acorns. The cherry tree brought its beautiful pink blossoms. Finally came the fir tree. It was small and young, and was pushed aside by the larger trees. The little fir tree said in a low voice: "I am not beautiful, like the cherry tree; I have no fruit like the apple tree; I have no lovely colors like the maple; nor acorns like the oak. I fear I have no suitable gift for the Christ Child. I can only offer myself. Let all my soft branches be cut off to be placed in the manger in order to make a more comfortable bed for the baby." Although the fir tree had spoken in so small a voice, an angel heard what it said, and told the other angels about it. All the angels agreed that the fir tree had offered a more precious gift than had any other tree. For the fir tree had offered its entire life.

The angels said among themselves: "Let us make this the most beautiful of all the trees." So they caused snow to fall on the little fir tree until its green boughs were clothed in sparkling white. And they brought stars from the sky and set them on the branches of the little tree. And the brightest star, the same that had led the wise men, came to rest at the top of the tree. With such adornment, the little fir tree shone with marvelous beauty. The singing of the angels was heard, and the Christ Child opened his eyes. He saw the beautiful little fir, now the first Christmas tree and smiled. So now you will usually see a star placed highest among the decorations on Christmas trees, and other things placed upon the tree to represent snow and stars that the angels brought from heaven to reward the little tree for offering so true a gift to the new-born Prince of Peace.

LECTURE THIRTEEN

Headquarters Sixth Army
Military Government Section
APO 442 (Kyoto Honshu)

14 January 1946

CHRISTIAN FOUNDATION OF DEMOCRACY

Dr. Ariga, and Ministers of the Christian Churches of Kyoto:

This talk is unofficial and does not in any sense contain the official views of our Army or Navy. It simply contains my ideas as an American.

Our Declaration of Independence contains these words: We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among them are Life, Liberty, and the pursuit of Happiness.—That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed,—that whenever any form of government becomes destructive to these ends, it is the Right of the People to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”

This quotation expresses the principle on which American Democratic Government is founded.

The preamble to the Constitution of the United States reads: "We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

These words define the general purpose of the government.

Whence came this principle and this purpose, the foundations of our government? My belief is that the seeds of origin are in the Bible.

In 1941, the late President Roosevelt commended the reading of the Bible to the armed forces with the following words: "Throughout the centuries men of many faiths and divers origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul."

George Washington, our first President, sought divine guidance. The picture of him kneeling in prayer in the snow at Valley Forge, when our cause was in danger of extinction, is familiar to all Americans. The founders of our country, drawn from communities filled with people who had crossed the Atlantic in search of religious freedom, were preponderantly Christian.

Their ideas of right and wrong were based on the Bible, both Old and New Testaments. The idea of the equality of all people under the law is a natural sequel to the idea that all are equal before God. The last Judgment described in the words of Christ in the 25th Chapter of St. Matthew is impartial to all men, based upon the behavior of each as an individual, regardless of circumstance. Moreover, the Lord's instructions to his Apostles regarding their organization among themselves, contain, I believe, the origin of the thoughts which prompted our forefathers to establish government based on the concept of equality before the law.

Some of the texts which point in this direction are these: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever shall be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:25-28.)

The definition of the verb "minister" is "To attend and serve; render aid".

Again the teaching appears in the gospel of St. Mark (10: 42-45) "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Japanese people have expressed to me amazement at the statement that in America government officials are considered servants of the people. Such a conception, so foreign to the principles prevailing in the Japanese government of recent times, is expressed in the ancient texts here quoted. Here, in the words of the Great Teacher, lie the basis of the idea that those in authority are not the masters, but the servants. It is true that Christ's words may have referred not so much to temporal as to Spiritual authority, but nonetheless, they were uttered in order to point out a principle of organization on which the Apostles were to base their activities.

The simplest, most direct statement is, I think, in verse 35 of the 9th Chapter of St. Mark. "If any man desire to be first, the same shall be last of all, and servant of all." The same lesson is taught in St. Luke's gospel (22:25-27) and again in St. Matthew (23:11).

These texts are cited as evidence pointing toward the Bible as the origin of the idea that those in authority are the servants of the people, which is one of the foundations of democracy.

Being no theologian, I can give you only my own general convictions regarding the origin of the *purpose* of our government, as quoted above in the preamble to our Constitution. I believe that the ideas of union, justice, tranquility, welfare, and the blessings of liberty, as understood by our founding fathers, are all contained in the Bible. The germ of union is in the 8th verse of the 23rd chapter of St. Matthew: "And all ye are brethren."

The divine disapproval of prejudice on account of race, creed, or color is contained in the 10th chapter of the Acts. (I know of no prejudice in history stronger than that which separated the Jews and the Gentiles in ancient times.) You remember St. Peter's vision, culminating in the words uttered by the voice from heaven, saying: "What God hath cleansed, that call not thou common." St. Peter interpreted the vision to mean that the gospel was meant for the Gentiles as much as for the Jews. He stated: "God hath showed me that I should not call any man common or unclean."

The principle here enunciated, that God is no respecter of persons, that the Christian doctrine is for all, and that all people are brethren in the eyes of the Lord lie close to the very roots of democracy.

A noble opportunity for service to your country, and to the world, lies before you Christian ministers of Japan. Never before has the world stood more in need of Christian Teaching. The hope of future generations of Japanese, lies, I believe, in the increased understanding of Christian principles.

Had this nation been impelled by Christian motives, this war could not have happened. The militarists, now blamed for all the country's misfortunes, worked from a principle which is not their's alone, but which still seems to me to pervade much of the everyday life of the masses of the Japanese people.

That is the principle of "Might makes Right."

That a peace-loving, war-hating nation was granted the power to utterly defeat a nation so motivated illustrates, in my opinion, the opposite principle, that "Right makes Might".

No such power as was developed by the democracies in this war has before been seen on earth. The source of this power was not mechanics, metals, earthly resources. It was the inspiration of right and justice in the hearts of millions of free citizens. And I believe this inspiration originated in the Bible.

Turn to the 14th verse of the 24th chapter of St. Matthew: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." *The end of strife and hatred: the end of wars*,—is what I think this means.

You Christians here in Japan are confronted by a mighty challenge. Your countrymen, many of them, are confused and spiritually shaken. Many continue to think that in future military power lies the hope of recovery and ultimate greatness. If the counsels of such prevail, the final fate of Japan will be far worse than its present one. The hope of the world lies in the spreading and understanding of the eternal truths taught in the pages of the Bible.

Every conversion to Christianity in Japan is a step toward the day when other nations can accord Japan a respected place among them. Many of the adult population may be beyond the possibility of adopting such ideas; your hope is in the persuasion of the rising generation.

Let us conclude with the words St. Paul addressed to the Corinthians in his first Epistle, chapter 16, verse 13: "Watch ye, stand fast in the faith, quit you like men, be strong."

